The principal said that Buginese pupils are not bright. He said that the girls in particular are dumb. It is necessary to separate the boys and the girls at play because the boys are extremely obscene, especially the Radja's son, who, according to the principal, was a scoundrel anyway. The upper boys are especially bad with the girls. The lower boys act better. As the principal says, this is probably because most of the school girls are uppers and therefore the lower boys wouldn't dare fool around with them. This is in line with the most powerful of taboos. It seems that only upper girls go to his school, although there are many lower boys. 153 857 565 831 876

Andi says that the price [probably refers to bride price --Analyst] of an upper is usually f.40 "plus one person." Now they do not give a slave, but use the same expression, and add f.48 more to bring the total to f.88. High ones may add on more if they wish. From my window I saw a noble going to work one morning. He was a big man wearing a seersucker suit and a gold bordered songko. Ten paces behind him was his man carrying a brief case, wearing a white shirt and pants and a velvet songko, with a kris stuck in his belt. This is a notable picture of mixture: suit, brief case, seersucker suit, songko, rank, office work, etc. 583 565 435 291 177 554

One night there was a big noise in the market place. The information office had sent a movie on erosion which is a big problem here. A big crowd gathered, but the Assistant Resident said that even the Arumpone, who sat next to him, did not understand the film. He kept asking what it all meant. This demonstrates that films must use local scenes and more understandable material in attacking such problems. It would be like trying to explain erosion to the United States farmers by showing pictures of Bone and rice. 546 208

Pasar Malam [Evening fair--Analyst] is held here for six days starting with Lebaran Hadji. This takes place in the pasar building. To get in one pays f.0.50. The main form of entertainment is gambling, most of which consists of playing the Chinese button-counting game, with much wagering. There is a troup of padjoge, but little dancing. The whole thing is dull and unimaginative, like the Buginese themselves. How different this is from the fine dancing I saw in the Batavia Pasar Malam. 535 517 525 368

I told Thierens about the relatively few children here. He asked a noble about this, who said it was because of the tremendous divorce rate here. He explained that after marriages are arranged the couple often separate after a very short time. Thus there is little chance to breed. Then too a man often refuses to give the surat talak (divorce papers) and the woman cannot remarry. 586 153 163

000 a man often refuses to give the surat talak (divorce papers)
586 and the woman cannot remarry. I asked Andi, and he said
●153 it was true that there is much divorce in the town, but that
152 in the kampong there is relatively little. He agreed about the divorce papers business. It is evidently a mark of the awful jealousy on the part of the Buginese men. They won't let the women go. Andi says that the women often do not wish to remarry anyway; one man is enough. Thus even the women seem to suffer from the dull brutality of the Buginese men. Nevertheless, Andi insists that divorce is rare in the kampong. I asked if there was much marriage with
[565] lower women and Andi said yes. The reason seems to be that it is easy to cast them aside if a man is an upper, but if he marries an upper woman there may be much trouble in getting free. The whole thing is so tied up with palaver and arrangements that it is hard to dissolve easily.

Andi said that in order to make divorce proceedings final they had to be pronounced three times (like immigration papers). If this were done only once or twice, remarriage is possible; but if thrice, this is not possible. A period of one hundred days must elapse before remarriage.

178 Andi complained about the free ways of the educated
888 people here. They are beginning to feel that they can choose
584 their own mates. Evidently Andi thinks that obedience to the elders in this respect is an "old virtue."

634 The formal transfer of the powers of the assistant resi-
541 dent to the local people will take place on October 7. They
642 will go to the Radja in this particular case. In direct areas, the transfer goes to the local administration. Thierens said that this will mean very little in this area except for the formality, and the Radja here does not even wish to receive these powers. He is pro-Dutch anyway. I suspect, too, that he fears too much independence as this may mean further insecurity for his position. There are great preparations being made for this event at the present time. There will be horse racing for two days, although this is evidently a regular feature of the Lebaran Hadji time.

565 All nobles of whatever grade are ana'apona ma'padjunge. This is merely a generic term. At the top are the ana'matola, who are or were, for there are no more here (though the expelled Radja is about ninety per cent), one hundred per cent royal. Below them are the ana'radjeng, descendants of cross marriages between ana'matola and tjera tjitjing. There are various grades of these, depending on the percentage of royal blood. Then the various tjera descend, formerly down to tudju. Now they go down only